*192
386
824
171
● [249]

This dye is made from the pulp around the seeds in the fleshy fruits of Genipa americana, planted near houses for that purpose. The Arawak name is karuto (and variants), whence comes the Venezuelan Spanish "caruto." The resemblance of the Kamarakoto word and its difference from those in other Carib dialects suggest that it may have been borrowed from some Arawak tribe, perhaps from the Guinaus, with whom the Kamarakotos have probably had some contact and who call this plant galu:tu (Koch-Grünberg; = karu:tu in Kamarakoto phonetics).

*192 *197 386 181. rana. Taurepán rana. Makuchi (Williams) rana. A less-used wild variety of Genipa americana.

Red —

182. anonda. Taurepán (Koch-Grünberg) anonte, anunte. Makuchi (Williams) ru-ku, a-nun-tu. Galibi (Adam) anoto. Cariniaco (Adam) anoto. This is the famous and widely used dye made from the seeds of the shrub Bixa orellana. It is cultivated for this purpose all over Venezuela and called "onoto," from the Carib word. In England it is called "annatto" — also an attempt at the Carib word. It is curious that in British Guiana ruku, which generally means the very different Genipa dye, is applied to this dye.

[824]

183. karaberõ. Taurepán (Koch-Grünberg) kurauili (perhaps kurawiri). Makuchi (Appun)[52] karaweru. This is a purplish-red dye made from leaves of the liana Bignonia chica.

[824]

[439] 184. kurawõri. This dye is not made by the Kamarakotos but is obtained from the Maiongones (Maquiritares) by trading and I did not learn how they make it. The Kamarakotos distinguish this word from their karaberõ, but it seems probable that it is merely a dialect (presumably Maquiritare) form of the same Carib word.

[302] 185. White — tauwa. Makuchi (Williams) ta-wa. This is a fine, white clay used as body paint.

*192 f. Thread, fiber, etc.

283 186. String, line (as for fishing) — yeba. See No. 103.

187. Cotton thread, spun cotton in general (including store- or trade-thread) asei.a.

*[192] 188. "Fine native cotton thread — asei.a-inimu". Makuchi (Williams) e-ni-mo, "ball of finely spun cotton."

52 [see footnote on p. 312, category 116 - Analyst]

273 Other varieties are named for their principal ingredient. Among them are:

napuey-yeuku,	from mapueyes.
piricha-yeuku,	from yams.
icha-yeuku,	from sweet potatoes.
anai-yeuku,	from corn.

-yeuku means simply "juice," but all these are understood to be fermented.

Kachiri has a somewhat sour, gaseous, but pleasant taste. It is a mild intoxicant, perhaps about like a heavy beer or light wine, but on festive occasions it is taken in such enormous quantities that the participants finally become as effectively drunk as if they had taken distilled liquor. It has been the general experience of travelers to acquire a taste for this drink, which is refreshing and mild when taken in moderation.

276 The only narcotic known is tobacco, which is used by both sexes and all [249] ages except the most tender.[124] Tobacco, doubtless pre-Columbian throughout this area, is grown at each settlement. The leaves are tied along a bark string and tied in the houses to dry. When anyone wishes to smoke, he takes [177] a leaf or two, rolls a cigar, and smokes it forthwith. The Kamarakotos are familiar with pipes, which they call by the Venezuelan Spanish name, "cachimba," but these are very little used and certainly are a recent innovation. Those that are used are improvised from palm or other soft wood, hollowed out, with a hollow reed inserted in one side. Cigarettes are not normally used and tobacco is not chewed or snuffed. An aqueous infusion of tobacco is used by the piaches (see "Magic and Religion") but not by other persons and not for pleasure.

Household Furnishings

Tools and Weapons.

411 The principal weapons have been sufficiently characterized in dealing [171] with hunting on a previous page. One typical Carib weapon, the wooden war club, was not seen although from its general distribution there is no doubt that it was formerly known to these people. Some may still exist, but there is no [173] current use for them and they are not now manufactured. In legends of tribal warfare, as I heard them, clubs are not mentioned and the fighting is said to have been entirely with bow and arrow. This is unlikely, but at least it reflects the present lack of knowledge or interest in clubs.

412 The universal tools are now machetes, axes, knives, and files, all of 177 steel and of foreign make (mostly North American or German). Although not

124 [See footnote on p. 321, category 116 — Analyst]